

Taylor University

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The Echo 1918-1919

The Echo

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## Taylor University Echo

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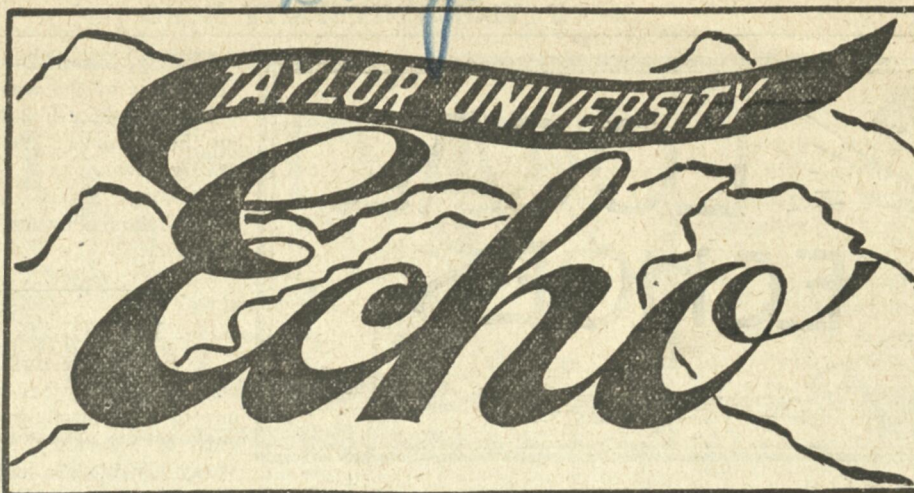
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VOL. 6

Upland, Indiana, Mar. 11, 1919

No. 11

### ARTIST RECITAL.

Wednesday evening, February 26, was the occasion of a piano recital without doubt the best of its kind ever rendered in Taylor. The pianiste was Miss Georgia Kober, director of the Sherwood Music School of Chicago. Much gratitude is due Dr. Westlake for his part in bringing such an artist here, for her performance could not fail to leave an inspiring and highly instructive influence upon every lover of musical art. Anything which might be said in praise of the program seems inadequate, for it could not convey the feeling of satisfaction and perfection with which the performing of every number impressed the audience.

The opening number, Sonate, by Grieg, was very impressive in effect, the march movement being played in invariably strict time.

The second group consisted of Preludes arranged according to the schools they represent. Her rendition of each was in wonderful accordance with the spirit intended by the various composers. Thus, the Bach was played in very steady time, the Mendelssohn with a mere suggestion of rubato, the Chopin, of course, in extreme rubato. The noticeable pedal point in the latter gives it the name of the Bell Prelude. The Scriabine Prelude, played with the left hand alone, contains a splendid use of the sustaining pedal. The MacDowell was a very attractive and brilliant composition. The Debussy Prelude, representing the most modern school of all, is written in the whole tone scale, and makes frequent use of the glissando. To the enthusiastic demand of the audience for an encore to this group, Miss Kober responded with another Debussy number, The Minstrels, which was equally well en-

joyed. Both Debussy compositions were played with a sonority and bravura which gave decidedly orchestral effects.

The third group consisted of four delightfully melodious pieces, Lotus Land, written in ethereal, impressionistic style, was a very attractive composition. The Rachmaninoff Melody evinced a wonderful mastery of tone balance. The artist showed four gradations of tone in sustaining at the same time two distinct melodies and their respective accompaniments. Au Convent by Borodia was played with a very strikingly distinct and effective pedal point, with imperfect overtones especially designed to represent those of a bell. In working up the prolonged crescendo in the Nun's chant of this composition, Miss Kober kept remarkably even, steady time.

For an encore to the group, she played two Arabesques by Debussy.

The fourth and last group contained several Chopin compositions. The Etude C Minor, Miss Kober played in a dashing manner with bold thumb melody. The Mazurka, B Minor, showed clean-cut pedaling. In this as in the C Sharp Minor Waltz, she had great originality in her treatment of the ever recurring theme. The wild, dashing B Minor Scherzo completed the program. The artist graciously responded to the well-merited applause with a final encore, Nocturne in C Major by Chopin.

### Program.

Preludes—Bach, Mendelssohn, Chopin, Scriabine, MacDowell, Debussy.

Lotus Land Autumn Idyl (Cyril Scott). Melody, Opus 3, No. 3 (Rachmaninoff). Au Convent (Borodia).

Etude, C. Minor. Mazurka, B. Minor. Nocturne, F Sharp Major. Waltz C Sharp Minor. Scherzo, B Minor—Chopin.

### DR. E. L. HOUSE, LECTURER

Dr. Elwin Lincoln House is one of the ablest lecturers of the day. He is presenting to large audiences a new phase of the religious life. In a series of lectures, covering some two weeks, he presented to the people of Marion and nearby vicinity some of the most marvelous ideas of the Psychology of Religion. For all who heard him, however, he had an interesting message. Even though his ideas centered in the subject of psychology, he so placed his sentences that all might catch his meaning.

Many of the students and members of the faculty went to Marion to hear Dr. House. On Wednesday of his second week's stay he was secured to lecture in chapel. Because of the widespread interest which he had previously aroused, the chapel service was well attended. With a sincere earnestness he spoke for fully an hour and thirty minutes and the listeners were desirous to hear even more.

In his chapel talk he hastily summarized many of the fields of thought which he gave in a more detailed fashioned in the First Methodist and Christian church at Marion. He lectured primarily upon the three phases of the Trinity. Through his profound and earnest study of psychology he had conceived the analogy of the three-fold mind as representative of the Trinity. In an emphatic manner he presented God, Jesus Christ, and the Holy Spirit as the subconscious, conscious and super-conscious mind. With the use of a choice and beautiful diction he aroused interest and thought concerning this great field which he opened for the listeners.





### PERSONALS.

Miss Emma Williams spent the week-end with Miss Kathryn Jones, of Hartford City.

Miss Kathreen Allbright spent a few days recently with friends in Chicago.

Mr. W. G. Maston, of Pittsburg, Pa., spent the week-end with his sister, Miss Ruth Maston.

Miss Monica Abbey, of Flint, Mich., spent the past week with Mr. and Mrs. M. O. Abbey.

Miss Leona Sawyer spent the week-end with her parents at Bluffton, Ind.

Messrs. Russell and George Fensermacher spent several days last week in Marion and attended the lectures given by Dr. House in the M. E. church.

Mrs. Park and Misses Olive Emerson and Ruth Maston spent the week-end with Mr. and Mrs. W. E. Stout, of Marion.

Mr. Raymond Elliot and Miss Audrey Faulder spent the week-end with friends in Fort Wayne.

Miss Myra Felton spent a few days recently at her home in Fairmount.

Mr. and Mrs. Lamanse have arrived from Grove City, Penna., where they report a wonderful success in their meetings. They expect to start meetings at Marion, Indiana, March 7.

Mrs. C. M. Hobbs, of Carmel, Ind., and her son, Cedric, who has recently returned from service overseas, were visitors Monday with their son and brother, Malcomb Hobbs.

Miss Ruth Maston has been called home by the serious illness of her mother. Mrs. Park went with her.

Sunday, February 23, Mr. Fisk met with an auto accident when taking out a crowd of young folks in his new Ford for the first time. Mrs. Fisk was the only one seriously injured, but she is improving and expects to be on the campus in a few days.

Mr. Clarence Futrell is at his home near Hartford City convalescing following the removal of his tonsils.

Thursday was regularly observed as day of prayer. Continuous sessions were held in Society Hall. Bishop Warne's visit on that day was an inspiration and his address was helpful to the prayer life.

### CHRONICLE.

Wednesday, Feb. 19—Mr. Futrell has a fine shrub growing on his upper lip. Mr. Roberts is still taking solfeggio.

Thursday, Feb. 20—A few students take advantage of the 10-minute class rule.

Friday, Feb. 21—So many went away that for once Swallow Robin parlors were vacant.

Saturday, Feb. 22—Very rainy day!

Sunday, Feb. 23—Many attend the Friends meeting in town.

Monday, Feb. 24—A few classes unhappily reminded that tests are forthcoming—soon. A few evidences of spring.

Tuesday, Feb. 25—Piano recital given by Miss Georgia Kober, of the Sherwood school of music, of Chicago, Ill.

Wednesday, Feb. 26—Dr. House, who was giving a series of lectures at Marion, visited Taylor and gave a splendid chapel address.

Thursday, Feb. 27—A crowd of students go to Marion in autos to hear the lecture by Dr. House on the Psychology of Love.

Friday, Feb. 28—Thou must not even whisper in the library.

Saturday, March 1—Mr. and Mrs. Lamanse arrive to visit their children.

Sunday, March 2—A number take advantage of the weather and S. P.'s.

Monday, March 3—A robin is seen on the campus. We all have the spring fever.

Tuesday, March 4—Miss Cobb's man, Leland Powers, arrives. Every one excited.

### WEDDING BELLS.

A wedding of unusual interest, the culmination of a pre-war romance, occurred on Thursday, the twenty-seventh of February, when Miss Ruth Wray became the wife of Lieutenant Glen Maddox, of the aviation service of the United States army. The bride is a daughter of Dr. Newton Wray, Dean of the School of Theology, who performed the ceremony, using the ring service.

Miss Wray is a talented and accomplished musician. After being twice graduated from Taylor she completed her musical course at an eastern conservatory, receiving the degree of Bachelor of Music. She has figured prominently in the social and musical life of the college and community, and was organist of the Methodist church, of which she is a member. In keeping with the spirit of the times, Miss Wray qualified for war work and received a civil service appointment at Washington, but owing to the illness of her mother she relinquished the coveted position for one with the Templeton Lumber company of Upland, in order to be at home.

Lieutenant Maddox is a son of George Maddox, and completed his high school course at Marion, Indiana, after which he matriculated at Wabash college, where he was a member of the Phi Gamma Delta fraternity. He had his aviation training in the Texas flying fields and started as an acrobatic flyer, winning high commendation from his instructors. He anticipates flying soon for the fifth Liberty Loan.

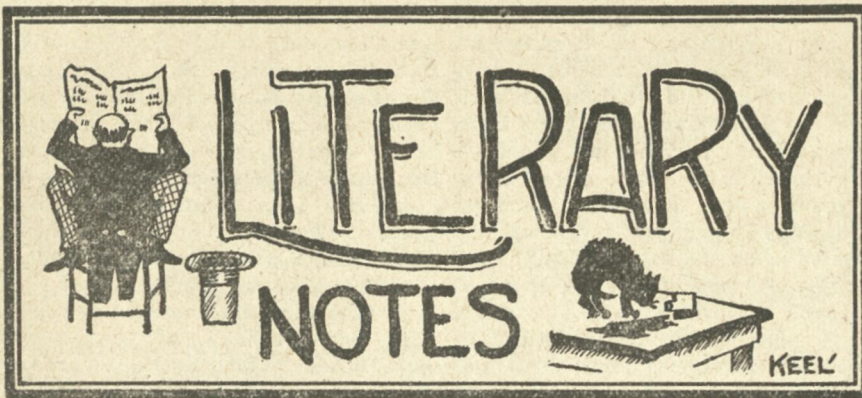
Lieutenant and Mrs. Maddox started Thursday evening for Fort Worth, Texas, where they expect to remain.

The "Echo" extends best wishes.

The engagement of Miss Gilberta Wray to Lieutenant Claud D. Manary was recently announced. Lt. Manary was commandant of the Taylor University unit of the Student Army Training corps.

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## HOW TO HAVE "SOMETHING TO SAY"

How many times do we as students wish for something to say. At the table we are forced to remain quiet because we have no opinion to express, or have never thought on the subject of the conversation. Often we are "thrown into" the company of a professor or a mental superior, and are again embarrassed by our inability to converse with him. But this deficiency is felt most in our English Composition class. Every week we are expected to hand in a theme of a specified number of words, and in despair we exclaim, "What in the world can I write on?"

This lack of "something to say" is not, however, a thing peculiar to the students of Taylor University. Everywhere people are to be found who have no views, no thoughts, no opinions, nothing to say. The world needs men and women who have convictions of their own, men and women who have come to certain conclusions which they wish to express. The person who agrees with everyone and has no firm judgments to offer on any subject is worthless. The question comes, "If its value is so great, how may I acquire something to say?"

One quality which is necessary is a strong power of observation. It is surprising how many things we meet and pass every day and yet do not notice. Take for an example a walk down a country road. Perhaps there is no one in sight; perhaps there is nothing which, at a casual glance, deserves our attention. Nevertheless, there are wonders all around us. There is a liberal education merely in observing thoughtfully the miracles of nature. If your walk is in the city, notice the signs and advertisements as you go along. Some are very suggestive and start the imagination in various directions. If you come to a place where a new building is being erected, stop for a moment if you can; at least notice what

the workmen are doing and how they are doing it. Then tell yourself or someone else your opinion of that building and the advantages of building in that particular spot. As you go down the street try to read the faces of those who pass you; try to imagine, from the expression on their faces, the conditions surrounding their lives. All poets, writers, musicians, inventors, naturalists—in fact, all men who have helped raise the civilization of the world in any way—have been men of close observation. It has been said that "the measure of a man's intelligence is his curiosity."

Not only do we need to observe, but we also need to listen. Go to hear good lectures and speakers. Don't agree with them if you find that your reason forbids it, but do listen. Listen to the conversation which is going on around you. Our companions are constantly expressing their opinions on various subjects. Listen! Perhaps they will present a certain phase of the subject of which you have never thought. God has given us ears so that we may hear the thoughts of others and be benefitted by them.

The third great factor in acquiring "something to say" is reading. This field presents the same advantage as listening; that is, through reading, as well as listening, we receive the thoughts and ideas of others. But the scope of our reading may be far broader and better than that of our hearing, and we are permitted to delve into it much more deeply. A person is limited when he wishes to hear instead of read the thoughts of others. He has very little choice as to whom he will hear, and when the lecture or speech is over, he is forced to depend wholly on his memory for the thoughts that the speaker expressed. With reading it is different. Practically every one is within easy reach of all the great works of literature. Besides, a book is a thing which can be picked up at any time, and can be read over and over, revealing a deep-

er meaning each time. "Books are ever-burning lamps, fed by the oil of wisdom."

However, observing, listening, and reading are of no effect if not linked with thinking, or what I like to call meditation. There are many people who observe, listen, and read all the time, but who never sit down and think. Some people avoid being alone because they are not good company for themselves. Such a man or woman is to be pitied. Pure meditation is a delight. Meditate on what you have seen, heard, and read, and you will broaden your mind, form opinions of your own, and have "something to say."

—G. E. F.

## REVIEW OF "MY LADY OF THE CHINESE COURTYARD"

Where is the American who has not felt the "lure of the East?" Not all of us have the privilege of traveling or living in the Orient, but none of us need be deprived of breathing the ethereal fragrance of the "Flowery Kingdom" or of rhapsodizing over its incomparable romantic picturesqueness. "My Lady of the Chinese Courtyard," by Elizabeth Cooper, leads us within the walls of court life in China—a life into which the traveler is never permitted to enter.

Part I of the book consists of a series of letters written by Kwei-li, the wife of a very high official, to her husband, who was making a tour around the world. The letters of Part II she wrote years later while residing in Shanghai, where her husband had been appointed to fill a government position. Kwei-li was the daughter of the viceroy of Chihli Province. She lived the quiet, sheltered life of the high class, cultured Chinese woman, attending to the household duties in her palatial, ancestral home situated high on the mountain side.

The series of letters vividly portrays Chinese family life. Kwei-li's responsibility in the home was not a light one, for the family included several brothers-in-law with their families, the mother-in-law, a sister-in-law, and numerous servants. When the family servants of one brother-in-law quarreled with those of another, it was Kwei-li who, with delicate feminine tact, restored peace and order. She showed great respect, deference, courtesy and attention to "Thine Honourable Mother"—for the mother reigns supreme in a Chinese home. But we are allowed to see the real feeling toward the mother-in-



law, as Kwei-li unburdens her heart in a letter to her husband. "I have just heard for the hundredth time the saying of Confucius, 'Birth is not a beginning nor is death an end.' In my despair I said deep down within my breast, 'I am sure it will not be an end for thee, O mother-in-law. Thou wilt go to the River of Souis talking, talking, always talking—but the gods will be good to me. Thou wilt pass before me, and I will not hasten so as to overtake thee on thy way.' I beg thy pardon, dear one. I lack respect to thy Most Honourable Parent, but my soul is sore tried and I can find no quiet."

The marriage of one of the brothers-in-law is given us in a most suggestive word picture. "We have a daughter-in-law. Not only have we a daughter-in-law, but we have servants and household furnishings and clothing—and clothing—and clothing. I am sure that if her gowns could be laid side by side they would reach around the world. She is as fair as the spring blossoms, and of as little use. An army encamped upon us could not have so upset our household. Thine Honourable Mother, after viewing the goods piled in the court yards, called her (chair) bearers and told me she was taking tea with a friend in the valley of Sung-dong. I alone was left to direct the placing of this furniture. Liti was like a butterfly, flitting hither and thither, doing nothing, talking much."

Kwei-li's simplicity in the expression of the Oriental's love of nature causes the reader's heart to respond in a sympathetic throb. "It is beautiful here now. The hillside is purple with the autumn bloom and the air is filled with a golden haze. The red leaves drift slowly down the canal and tell me that soon the winter winds will come. Outside the walls the insects sing sleepily in the grass, seeming to know that their brief life is nearly spent. The wild geese on their southward flight carry my thoughts to thee."

"The garden of my friend was most beautiful, and we seemed within a world apart. The way was through high woods and over long green plots of grass and around queer rocks; there were flowers with stories in their hearts, and trees who held the spirit of the air close 'neath their ragged covering. Pigeons called softly to their mates, and doves cooed and sobbed as they nestled one to the other." "The wind cried softly through the bamboo trees." "For me who lived within it all the year, it was just a plain, great garden; but

when he came it was transformed. It became a place of rare enchantment, with fairy palaces and lakes of jeweled water and the locust flowers took on a loveliness for which there is no name. When it rained we would see the leaves raise their eager, dark-green cups until filled, then bend down gracefully to empty their fullness, and rise to catch the drops again."

"Chinese women are not supposed to know of love, much less to speak of it," but Kwei-li is a modern Chinese woman and both knows what love is and speaks of it. "Few women have the joy I feel when I look into my loved one's face and know that I am his and he is mine, and that our lives are twined together for all the days to come. Do I love thee? I cannot tell. I think of thee by day and dream of thee by night. I never want to hurt thee nor cause thee a mo-

ment's sorrow. I would fill my hands with happiness to lay down at thy feet. Thou art my life, my love, my all. Art thou not tired of that far off country? Each time I break the seal of thy dear letter I say, 'Perhaps this time—it holds for me my happiness. It will say, "I am coming home to thee."' I am longing for that message. When wilt thou come to me, thou keeper of my heart?" "Let me hear that thou art coming, man of mine, and I will gather dewdrops from the cherry trees and bathe me in their perfume to give me beauty that will hold thee close to me."

As the reader yields himself to the charm of the book he feels himself transported to the land of the Far East, enveloped in an atmosphere that breathes of incense, surrounded by weird, oriental fancies, and stirred with a depth of romantic passion.



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## PEACE CONFERENCE.

The Peace Conference met in regular session Saturday evening, Feb. 22, and took for the discussion of the hour the question of whether or not the proposed League of Nations to enforce peace shall be formed. The general sentiment of the assembly seemed to be in favor of such a league, although no conclusion was reached. The representative of the United States. Mr. McCutchen, commenced in a speech which was mainly to explain the purpose of the league, and also his idea of what it ought to be. The representative had his subject well in hand and presented a consistently planned argument. The delegate from France, Mr. O'Neill, gave a speech which was heartily in sympathy with the plan for a league, and claimed in particular that it would not do away with the Monroe Doctrine.

The English delegate, Mr. Mabuce, then expressed his views in a short address. After deciding that the next discussion would be on the question of disarmament the chairman, Mr. Roberts, closed the meeting by urging all the members to a larger interest in informing themselves more completely on current topics as they are to be obtained in newspapers and other periodicals.

## HOLINESS LEAGUE.

The Holiness League met Friday evening, Feb. 21, in the "Y" room and held an inspiring meeting. From the first song until the benediction, God's presence was felt by those present. Miss Cline and Miss Knaub sang a duet which made God's presence seem more real. Professor Munro, the leader, brought before the League a message which, coming from her heart, made those present feel the need of more sincere consecration. The testimony meeting which followed the message made one feel like getting into an old fashioned camp-meeting again. This part of the service was certainly a blessing to every one present. The League was dismissed at seven fifteen on account of the revival services down town.

On Friday evening, Feb. 28, the University Holiness League met in Society Hall for its regular weekly meeting. The meeting was opened by a short song service, followed by a season of refreshing prayer. Just preceding the sermon of the evening, the Taylor University Holiness quartette sang "I'm To the Highlands Bound." Any one who has heard our



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## TAYLOR UNIVERSITY ECHO

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quartette knows that they are well deserving of their name. They pour the Spirit of Holiness from their own hearts into their songs, thus pronouncing divine benediction upon people's souls.

The speaker of the evening was L. E. Green, the Nazarene preacher of Bluffton, Indiana. The League was blessed by having Rev. Green with them at this time. His personality and his delivery, combined with his interpretation of Scripture were all witnesses of the deep settled peace in his own soul. And he very clearly brought to the hearts of his hearers the fact that "without holiness no one shall see God." He showed us the how, why, when and wherefore of holiness, what it was to be sanctified wholly, and the very happy results of sanctification. Every one is cordially invited to attend the meetings of the Holiness League each Friday evening, since there is always a blessing for him who comes praying for and seeking the holiness of Christ. Come out, throw off the old man and start in anew for Christ the Redeemer, and Sanctifier.

O. W. French, Reporter.

## THE VOLUNTEER BAND.

On last Monday evening Mr. Salter spoke to us concerning the great need of medical aid on the mission field. The foreign missionary is able to reach the heathen people much more efficiently, through being able to relieve their suffering.

We get a glimpse of the great suffering multitudes in all lands from the reports of S. Earl Taylor, who has visited various countries and noted the untold miseries of those who lack the services of Christian doctors. Just a quotation from this man's ex-

perience in four different countries will give us something to think upon.

Arabia—"I shall never forget the feeling of hopelessness that was forced upon me when these poor, suffering people stood before us appealing for help, and we were without medicinal training or medical supplies. I said 'Oh, for a hospital and a doctor and trained nurses in a place like this!'"

Mexico—"I saw towns and cities that had been devastated by typhus, typhoid and other preventable diseases, and yet no adequate steps were being taken for the necessary sanitation to prevent these diseases or for the relief of the people who were suffering and dying."

India—"Stopping in a large city, I was put in a room where two days before a man had died of smallpox, and the room had not been disinfected. I rode to the station in a carriage in which a smallpox patient had been taken to the hospital, just before I called upon the driver. I walked in parks where people were suffering from smallpox and with open sores upon their hands and faces."

China—"I have traveled among people who represent half of the human race, who are living and dying without any adequate knowledge of hygiene, sanitation or medical relief, and I have prayed God that in some way the church might be aroused to some sense of its responsibility for the people, and especially the children, who are dying from preventable causes in greater numbers than the numbers of those who are being slain on the battlefields of Europe."

M. S., Reporter.

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ECHOES FROM THE  
W. F. M. S. IN CHINA

The walled city of Chinkiang, a port on the Yangtse River, has for three years had the doors of her only hospital closed. There is not a physician of any kind in the city. If you were in charge of a boarding school, and an epidemic of scarlet fever and diphtheria should break out, what would you do?

Nanking is a city of 275,000 inhabitants. On the Nanking district a circle with a radius of nine miles can be drawn enclosing 70 large market towns that have never had the Gospel taken to them. One woman is in charge of the evangelistic work in Nanking City and on the district, and is also supervisor of the city and district day-schools. The Bishop says we must have four women for this work. Have you a duty in regard to it?

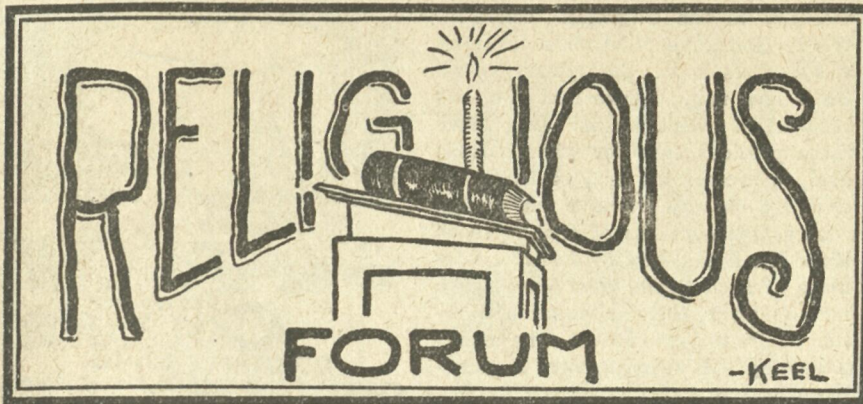
The girls of Wuhu are clamoring for a boarding school. Hundreds of them will have to live on in darkness until some one from an American Christian college volunteers to undertake the opening of such a school.

For a distance of 500 miles south of Ning Gwoh Fu lies a territory untouched by any mission. The Board of Foreign Missions sent three missionary families into this field last year. They are urging the W. F. M. S. to send at least two workers this year to open work among women. There is no one on the field that can be released from her own work to go into this new field. Does this opportunity appeal to you?

At Kiukiang the evangelistic worker who also supervised more than 50 day-schools, has broken in health and is compelled to take a complete rest. The principal of the Bible Training School, which has an enrollment of nearly 200, is on furlough because of ill health. This entire work is left in the hands of one woman. Can she be asked to assume this responsibility?

Through a misunderstanding in mailing, many subscribers received from two to five copies of the Dec. 28 "Echo." If a few who have them will send them to the editor he will gladly refund the postage and the regular price for extra copies. Those outside of United States probably got five each but we do not want any returned from that distance. You are welcome to the extra papers, but we have none here of that issue for new subscribers and we desire to keep faith with all. Only a few needed.





### CHRISTIAN STEWARDSHIP.

The church has largely lost the consciousness of its stewardship. God's people live as if they were owners instead of trustees. Many fail to do their duty as stewards not because they are unwilling, but because they have not been clearly taught their duty. A few verses from the Scriptures should convince them that God is the owner of all things. "Both riches and honor come of thee. . . . For all things come of thee and of thine own have we given thee." "The earth is the Lord's and the fullness thereof." "For every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine and the gold is mine, saith the Lord of hosts."

God allows men to use His possessions but he does not relinquish His ownership. What we enjoy in this world was here before we came and we can take none of it away with us when we leave. We may have rights and titles to certain estates, but those rights and titles are only an arrangement between man and man. Between man and God, He is still owner.

"Ye are not your own, for ye were bought with a price" This does not mean simply that our souls belong to God; but that our whole beings are His. Since we are His, the product of our labor is His also. Every dollar that we earn belongs to Him. Our personality, our faculties and our powers are the Lord's. Our time is also God-entrusted.

The possessions which the steward has are committed to him in trust, as the ten pounds were committed to the ten servants in the parable: "A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, occupy till I come." The ten pounds were not a gift but a trust. Not one of the men, not even the unfaithful servant, spoke of the pound as his own.

In stewardship there is the suggestion of occupancy. The steward has possession and control. He stands in the owner's place. Stewardship is an office of high trust and responsibility. It is the steward's duty to care for the estate and to improve every opportunity for its advancement and profit. The implication is that the steward has freedom of action in order that he may administer his trust to the best advantage. The steward is also accountable for what has been committed to him. But whether he has held all things as a trust from God or has called them his own, his occupancy is only temporary.

We as God's stewards are not only custodians of His property, but we are in a measure the guardians of His honor. If we are faithless the estate will suffer loss and if we resort to dishonest or belittling means the good name of the owner will be disgraced.

Every gift of God involves stewardship. The administration of money is only one department of man's responsibility to God, but he who is not a faithful steward of wealth will not be faithful in other respects. One of the best ways of acknowledging God's ownership is to pay the first tenth of our income to God. While tithing is not all of stewardship, the two go together. One seldom exists without the other. The Bible plainly teaches tithing, and as we are answerable to God we should be wise to try His financial plan. Even if it could be shown that the principle is not in any way binding in this dispensation, the facts presented in the Scripture would at least suggest that tithing is the most sensible method of giving.

The objection that we are not obliged to tithe simply because the Jews did, is perfectly valid. Tithing was practiced by Abraham long before the Jewish nation existed. It is sometimes said that we are living under grace and therefore we are not under obligation to any such law as tithing.

But in the fourth chapter of Romans Abraham is held up as an instance of how men are saved, not by works, but by grace through faith. Since our first recorded instance of tithing is the example of the man who is our great pattern of righteousness by faith, surely the proportion for giving is not less in this dispensation of grace and faith. If each one were to lay by him in store as God hath prospered him many would be giving nine tenths instead of one tenth.

We as Christians have not only lost sight of God's ownership of all property, but we have disregarded His Lordship of our lives. While we are perfectly willing that Jesus shall save us, are we willing that He shall use us? We long to be sanctified, but are we willing that Jesus shall be Lord, Prince, Master, owner of our intellect, abilities, talents, in short of all our powers? "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Jesus denounced the scribes because though they paid tithes of mint, anise and cummin, they had omitted the weightier matters of judgment, mercy and faith. So we under the influence of the Centenary may acknowledge God's right to a tithe and yet not fulfill the law of Christ.

He who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind" cannot be satisfied with silver and gold. Jesus, who had not where to lay His head, must be grieved to receive tithes of men whose only incentive is that God has promised to prosper him who gives a tenth. The true spirit of discipleship is "Master. I will follow Thee whithersoever Thou goest." It is that spirit which holds nothing as its own, which develops every talent to render to Him again.

We are also stewards of the gospel. Paul says, "A stewardship of the gospel is committed unto me." Every believer is a steward of the manifold grace of God. It is a solemn thing to have and to handle silver and gold that belong to the Creator and Judge of all the earth, or to own a life which must be invested for His glory. It is a more solemn thing to be the custodian of His gospel. We who would not sit down to a full table knowing that our neighbors are starving ought not to be content to worship in luxury while our heathen neighbors are perishing for want of the Gospel.

"If I have eaten my morsel alone!"

The Patriarch spoke in scorn; What would he think of the church were he shown



Heathendom, huge, forlorn,  
Godless, Christless, with soul unfed,  
While the Church's ailment is fullness  
of bread,

Eating her morsel alone?

"I am debtor alike to the Jew and  
the Greek,"

The Mighty Apostle cried;

Traversing continents souls to seek,  
For the love of the Crucified.

Centuries, centuries since have sped;  
Millions are famishing; we have  
bread,

But we eat our morsel alone.

"Even of those who have largest  
dower,

Shall heaven require the more,"

Ours is affluence, knowledge, power,  
Ocean from shore to shore;

And East and West in our ears have  
said,

Give us, give us, your living bread—

Yet we eat our morsel alone.

"Freely as ye have received, so give,"

He bade, Who hath given us all.

How shall the soul in us longer live,

Deaf to their starving call,

For whom the blood of the Lord was  
shed

And His body broken to give them  
bread,

If we eat our morsel alone?"

Vernie Hutsinpillier.

## AN APPEAL FROM BISHOP WARNE

The district conference of the Wabash district, in session at Marion last week, was fortunate indeed in securing the attendance of Bishop Frank W. Warne, of India, who spoke to the conference twice on Wednesday.

Thursday morning the Taylorites and several visitors were edified by the presence of Bishop Warne in chapel to favor us with an appeal to service for the home and foreign fields.

Methodism calls for 53,000 to devote their lives to missionary purposes, beginning during the five-year Centenary period. A large number? From Cincinnati area alone nearly 32,000 answered the call of Uncle Sam for the months of the war. Surely from all Methodism in five years 53,000 are not too many young lives to rally round the banner of the Cross in mission work!

The individual pastor, in Meerut, India, is responsible for 40,000 souls. There are 150,000 seekers for Christian baptism who must be refused because there are not laborers enough to care for the harvest, by giving

teaching to the Christian converts. Where God gave Methodism in India 10,000 souls in the first thirty years, He is now using her to lead in one thousand a week. Shall we leave these precious ones for whom Jesus died, to become the prey of Hinduism or Islam because we have not enough consecrated servants of God to teach them the living way in Jesus? Far more of a challenge than the request for money is the challenge to devotion of life to serve Jesus. The money is coming. Are the workers responding who will use this money as God directs?

Only the Gospel of Christ will ever save the world. To be equipped to carry the gospel requires from the merely human standpoint, time, character, culture. Then back of it all, how keen the eye of the native to discern Jesus if He is in the life! We won't feel handicapped for something to do when we reach the field. When in deepest distress over our inadequacy to perform our tasks, we flee to God in Jesus' name, we shall find Him a covenant-keeping Christ. Bishop Warne recommended to us this prayer which has been blessedly used on the mission field: "Lord, send a revival and begin in me, for Jesus' sake."

The secret of the mass movement in India is the Holy Ghost filling the hearts of those He has saved and cleansed. This, and prevailing prayer in Jesus' name, assures victory.

The following were among the attendants at district conference in Marion. Dr. Vayhinger, Mesdames. Shaw, Bingham and Wray; Misses Bingham, Joslyn, Brooks, Wilkins, Neff, Rahe, Messrs. Stephens, Waln, Lee, Fisk, O'Neill, Crabtree, Brown, Jensen, Hutsinpillier, Zeller, White and Roberts.

## PRAYER BAND.

Prayer Band met February 25 with Mr. Wohlschlagel as leader. After the song service and comments on the scripture lesson by the leader, the remaining time was spent in prayer. The need of real intercessory prayer is great. May we have a sincere and earnest desire for the salvation of others, and may God lay on our hearts a real burden for prayer. As the time for our revival is nearing, we should be spending much time in intercession that God will send us a great outpouring of the Holy Spirit.

L. E. N., Reporter.



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### LETTER FROM WILCOX.

Omaha, Nebraska.  
118 North 30th Stdeet.

Dear Hutsinpillar—

After receiving each copy of the Echo I am forcibly reminded that Taylor is still on the map and have intended to write you a letter of congratulation on the paper this year but previous to this time I have procrastinated as some of us poor weak mortals are wont to do. I am enjoying the paper and am glad that you are making it go in spite of the discouraging features that you are up against this year.

I am hard at work, closing up the first semester of my first year at the College of Medicine of the University of Nebraska. There are two facts of outstanding certainty regarding my work. I like it, and I am working. I

am only taking anatomy and physiological chemistry, but I would like to remark incidentally that it is a great sufficiency. 7:30 to 11:00 we have chemistry, and dissection from 1:00 to 4:00, with lectures and quizzes sprinkled along in the day's work to keep us from stagnating.

I am teaching English in a Y. M. C. A. night school for the foreign employes of Armour & Co. I am looking forward more keenly than ever to the day when I can leave for the mission field. God is guiding me and keeping me. Missions ought to seem more important to the church today than ever before.

But before I start to philosophize I will close. My best regards to the Echo staff. Yours sincerely,

MALCOLM B. WILCOX.

### THE LELAND POWERS RECITAL

The announcement early in the year that Professor Cobb had secured the services of Leland T. Powers, of Boston, for a place on the Artists' Recital Course of Taylor University, was received with delight by those who had heard this great reader of the American platform, and by those who knew his reputation.

The night of March 4, the date set, found together in Schreiner Auditorium a good sized and choice audience whose expectation had been raised to a high pitch. It was very evident, however, before Mr. Powers had been long before his audience that their expectation was being realized. He carried his hearers with growing enthusiasm to the close.

Dickens' "David Copperfield" was presented in four acts, embracing the scenes and events of most dramatic interest and such as brought to view the characters of most marked individuality. David Copperfield, Mr. Peggoty, Uriah Heep and Ham are first introduced in the scene just pre-

ceding the elopement of little Emily with Steerforth. Mr. and Mrs. Micawber first appear in their own home where, after the long "waiting for something to turn up," Mr. Micawber is about to fall into the clutches of the law. Here Uriah Heep appears and pays the obligation, thus bringing Micawber into bondage to him. Connected by proper narrative the action proceeds through scenes in the law office of Wickfield and Heep, a street scene near Canterbury Cathedral, terminating with the scene at the "Ark," the home of Mr. Peggoty, at Yarmouth, and a description of the shipwreck on Yarmouth beach.

The artist ably impersonated all the characters introduced, but his handling of Uriah Heep, Mr. Peggoty, Mr. Micawber and Ham was especially fine.

Mr. Peggoty, the uneducated, simple-minded, true-hearted old fisherman, with broad sympathy, generous hospitality, and intense love, so developed under the deep sorrow of the long and fruitless search for his lost Emily, that one saw in that one hour of presentation the changes of appearance, voice and action produced

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by the chastening and subduing sorrow which had been carried through the long months and years of hopeful search, exhibiting a love that never fails; the love of a fond uncle transformed into father-love through care and service and sacrifice for its object, and exhibited in its imperishableness.

The impersonation of Uriah Heep was equally masterful. The false humility, the deceitfulness, hypocrisy and diabolical cunning of which Heep was the embodiment were ably interpreted in tone of voice, facial expression, gesture, and the squirming, eely, serpentine movements of body and limbs. This character was made to develop in repulsiveness with each step of success in hypocritical villainy till he met his retribution.

Mr. Micawber, the improvident, the egoist, the proud man half glorying in being a victim of a combination of adverse circumstances, the verbose, the grandiloquent, is portrayed in his well-fed animalism, his haughty self-importance, his affectation, and oratorical display. He seems brave enough withal, when strongly supported by the presence of his friends, who are also enemies of Heep, to produce an explosion, as he says, and expose the rascality of Heep. Yet his seeming moral courage, even thus buttressed, appears to be motivated by the glory he hopes to achieve in the florid style of the indictment and by the opportunity the occasion affords for an exhibition of his oratorical powers.

Ham, the patient, simple-minded, true-hearted, unassuming, but courageous lover of Emily—such he is represented; tragic in both love and courage; too good and true and pure to be united to the impure and faithless.

Other characters were ably represented, but the above mentioned were of most interest to the writer since they showed development of character as they were touched by some great emotional interest, or became the embodiment of some ethical principle or moral attitude. Each, according to the manner of his reaction under trial or temptation, was transformed from degradation to degradation, or from glory to glory.

With a masterful description of the storm and shipwreck which held the audience tense and breathless, where the turbulence of the sea united with the turbulence of human life, he closed; and one must have been dull indeed who did not come through the evening's entertainment chastened and refined.

On the morning of March 5 Mr. Powers gave an able presentation of Shakespeare's "Taming of the Shrew." Taylor will welcome him again if he can ever be secured.

—B. W. Ayres.

### PHILO SOCIETY.

The Philo Literary society met in chapel auditorium Saturday evening, February 22. The attendance was good and all enjoyed the carefully prepared and well rendered program.

The vocal solo by Miss Albright, the violin solo by Miss Struble, and the piano solo by Mr. Wigg were especially well rendered, all showing their genuine talent. The readings by Miss Waterman, Miss Brooks and Mrs. Park were indeed very pleasing. Miss Neff and Miss Hurlbut sang a duet. The Philo Standard, by the editor, Burke White, was well composed, full of humor, and much appreciated by all.

Immediately after the program the society met in regular business session, in which they elected the following contestants for the Inter-Society contest:

Reading—Francis W. Brown.

Oration—Robert S. McCutchen.

Debate—C. C. Fruth, M. G. McIntosh.

Piano—Francis Ekis.

Vocal—Kathleen Albright.

L. E. N., Reporter.

### THE THALONIANS.

The Thalonians met in Shreiner Auditorium, March 1, and rendered the following program to an appreciative audience:

Invocation.

Piano solo, "Pagodes"—Miss Teed.

Reading, "Taming an Alligator"—Mr. Dunlap.

Vocal solo, violin obligato, "One Fleeting Hour"—Miss Faulder.

Piano solo, "Danse in Acien Style," "Arabesque en forme d' Etude"—Miss Mitchell.

Reading "Miss Angel"—Miss Tresler.

Vocal solo, "I Think of You"—Miss Felton.

Violin solo, "Accolay Concerto"—Miss Spathelf.

After the program, the Thalons repaired to Prof. Westlake's studio and spent a social hour together. We feel that a greater spirit of co-operation and friendliness was engendered among the members of the society by this means. Light refreshments were served.

The following members were elected to uphold the Thalons in the Inter-society contests in the spring:

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 Orator—Lloyd Nixon.  
 Debaters—William Moulton, John Bugher.  
 Reader—Gaylord Saunders.  
 Violinist—Rena Spathelf.  
 Essayist—Emma Tresler.

### JOKES.

Prof. Cox (French I)—“Take to the bottom on the the top of page 400, to pendant, for next lesson.”

French I (In translating)—“The king gave him a thousand kisses.”  
 Miss Neff—“Isn’t that an idiom.”

Prof. Glazier (in Religion)—“Any further questions now on the Persian Religion? If not we shall go to China.”

Miss Cobb puts her coat on to start.

Prof. Cox (English class)—“Mr. Davis, what were the dark ages?”

Mr. Davis—“Wasn’t that when there were so many nights (knights.)”

Prof. Cox (English I)—“Who has Freckles by Porter?”

Halterman—“I have it, professor.”

Prof. Cox—“All right; any one wanting freckles see Halterman.”

She—“Did you hear about the man drowning?”

He—“No, how was that?”

She—“He fell through the mattress into the springs.”

Miss Whitaker has taken up the study of “French.”

Lieutenant McCutchen has left the army and is now contemplating the navy—as he seems to be watching the wave. (Waive.)

The class in Biology II are eating dog. That’s literal economy liberally applied.

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He (Looking at watch)—“I found a bedbug in my watch the other day.”

She—“Why, how would it get in there?”

He—“It went through the tick.”

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